

DR. HARPER AND SCHOOLS.

DEAR RECORD:—It would seem that J. E. P. has made out a pretty strong case of "higher criticism" against Dr. Harper in your columns.

It will scarcely be now for any of Dr. Harper's admirers to stamp down these statements or quote any of his previous sayings in refutation of this grave allegation.

The proof of his "unsoundness" is now before the people, and unless they ignore it, which they cannot well do coming as it does from such a high and reliable source, we must suspect if indeed we will not conclude that he is not the man to lead the great Baptist educational hosts of this country or at least those of the greater and growing South.

The foundation of our Christian life and of our religious institutions is the Bible—the whole Bible, and nothing but the Bible, the Bible that Christ and His apostles recognized and endorsed, and thus set their seal upon as the veritable word of God.

Now while this foundation can never be destroyed or even impaired, yet the doubt that is being thrown upon it and may be thrown upon it by the "higher criticism" who are not so intent upon refuting it of the accretion of human errors that have been accumulating through the ages, as they are to eliminate its "divine errors" will have the effect not only to prejudice the confidence and respect of the unconverted but to impair or paralyze the faith of many who have already accepted it as the true foundation and builded their hopes of future good upon it. Surely it is time that our people were looking into this thing and determining whether or not they can afford by their silence and indifference to allow their confidence in the blessed old Bible to be thus impaired or to accept a spotted or emasculated Bible in its stead.

Southern Baptists cannot afford to drift or be led in this direction. They have stood in the old paths and walked on the King's highway of Bible truth and New Testament righteousness too long and too earnestly to now be indifferent to those eternal landmarks of divine orthodoxy or to be induced by any reasoning however specious or hopes however glittering to depart therefrom.

If the things said about Dr. Harper be true, and surely there is enough of that element in them to give us pause—it is worth while to consider what will be the influence of his instructions in the "American Society of Sacred Literature," which he is attempting to introduce by the "branch" system through all parts of the country, and whether or not our people and especially our young or unlearned, pray for him.

Things to be attracted by glittering possibilities of large and cheap acquisitions of knowledge to form connections with that system only to be poisoned and effeminized by such teaching for all effective future usefulness in their great work for the Master.

Of course what I have said concerning the "American Society of Sacred Literature" applies with almost if not quite equal force to that idea of bringing all of our denominational colleges into organic connection with and under the domination of the great Chicago University with the same educational personality as the directing and controlling power, so that whatever danger attaches to the one attaches also to the other.

I close with this distinct suggestion: Would it not be better for us Southern Baptists to put all of our energies and money into the institutions we already have or may have among ourselves, our High Schools, our Colleges and our Seminary and thereby make them, and of them what we want them to be, with the guarantee of doctrinal and denominational soundness and safety rather than to take the great risk of losing both or at least of having them seriously corrupted and impaired by forming connections and affiliation with a head and source of such doubtful quality?

We are comparatively safe where and as we are; let us follow these lines and God will help us on to greater and nobler things.

FELIX.

SALEM BAPTIST ASSOCIATION.

Met with Eucetta Baptist church, eight miles southeast of Shubuta, Saturday, October 8. Seventeen churches compose the Association, and all were represented by delegates except one. Elder W. R. Butler, of Lake Como, was elected moderator, and S. F. Thigpen clerk.

Committees appointed on state of religion, missions, Sabbath Schools, temperance, nominations, education and publication. Eld. J. T. Halford preached the introductory sermon from Romans 5:1.

On Sunday the congregations divided and Eld. Wm. Thigpen preached at Eucetta, and Eld. W. R. Butler preached at Concord. Collections were taken up at both churches for three objects: Foreign missions \$6.49, home missions \$1.95, Indian missions \$2.95. The writer heard Bro. Thigpen and enjoyed it. He took for his text the Lord's commission as recorded by Mark. He said the going was only necessary that the gospel might be preached; that the important thing in the commission was to preach the gospel; that the doctrines were

essential to the carrying out of the plan. Election, redemption, the price paid, atonement effected by the atonement. By this atonement we are justified; those saved are kept by the power of God. It was to be carried to every creature because every creature needs it. After placing the responsibility on all, he propounded some personal questions, such as how do you feel about it? What have you done about sending the gospel this year? How much are you sorry for the heathen? He told how some dodged from one to the other of the missions. When you were for State or domestic missions, and vice versa. That he was taking up a collection not long since, and one of these foreign mission brethren was approached, and he said he understood it cost \$1,000 to sustain a missionary in a foreign land, and that they paid their pastor \$60, and he did not think they ought to be paid any more than they paid their pastor. He said the responsibility was on us and we could not throw it off; that no one is saved for doing their duty. He was talking to the saved about their duty. We are saved by grace.

On Monday morning I reached there at 7:30 and all the reports had been read and adopted. They all met the hearty approval of the brethren except the report on temperance. It took strong grounds against the use of whiskey, even moderately, as a beverage, and that the jug trade should be held in contempt, and it did not meet the views of all. Under the head of miscellaneous business Bro. Boyd introduced the following resolutions:

1. Resolved, That it is the sense of this Association, that for a church member to visit saloons, sign whiskey petitions, go on the bond of liquor dealers, vote for the sale, or in any way countenance or encourage the traffic in intoxicating liquors, is unchristian conduct and should be brought under church discipline.

2. Resolved, That we will withdraw from any church, and refuse to receive any church falling or refusing to enforce discipline as set forth in the foregoing resolution.

Which met with some expressed objections, and on taking the vote by rising, fourteen rose in favor and the moderator made fifteen, and two rose against it—one a layman and one a preacher, several not voting.

A collection amounting to \$6.75 was taken for the widow of Bro. Drury Samrall, who spent his life in the ministry, and now his widow is needy and should be helped. Any amount sent to Rev. Wm. Thigpen, Lake Como, Miss., will be thankfully received and turned over to her.

The next meeting will be held with Pleasant Grove church, three miles east of Vossburg. Eld. Wm. Thigpen will preach the introductory sermon.

W. H. PATTON.

A GOOD LETTER.

DEAR RECORD:—I have not forgotten you though I haven't spoken to you in several months. I must confess that this is not very properly for you have kindly spoken to me and spoke kindly to me every week. Adam told his sin to me every week but mine must be laid on sick and want of opportunity. My work this year you remember is a straight line circuit on the west boundary of the Tishomingo Baptist Association—Shiloh, Kossuth, Hick and Osborne. God has blessed each with a good meeting. We began at Kossuth with that master workman, L. R. Burress to help us but in two days he had to go home and help his oldest son, Thomas, to marry a noble girl, Miss Bessie McGee. I think the work was done as follows: Bro. Thomas did the courting and at that particular time his father said the ceremony. Any way two good folks are married and their servant was in the bed wrestling with a stubborn case of fever and enduring the visits of good Dr. H. A. Simmons, brother to our missionary, E. Z. Simmons. He is master in this line of treatment and so it may be a surprise to you and disappointment to my friends—I am not dead. Bro. Burress' leaving was a great disappointment to the church but he sowed good seed that I shall tell you of directly.

Meanwhile the Hickie meeting came on and I was still sick yet the Lord sent that noble man and clear, incisive preacher, J. S. Berry, of Booneville. The Spirit seemed to be present from the beginning and eight souls professed faith in Christ. If you want to hear the gospel put clearly, send for him. I got to Hickie in time to shake hands with the new born souls and praise God for their deliverance. I went on to Osborne where weak in body as well as mind I tried to preach to the eager people until the coming of our promising young Bro. Geo. E. Wooten. He preached for us four days with great power. God was with us and souls were saved, and some were added to the church. But in the midst of this I was called home by the severe sickness of my oldest son. Leaving him in the hands of God, his mother and kind friends, I went Sunday to Shiloh, to help there but God and the co-operation and prayers of a noble brotherhood went on until the next Saturday. Nineteen claimed to have found peace with God and we came home to find Kossuth unsatisfied and longing for a spiritual blessing. So we began with the earnest prayers and hearty cooperation of every body desiring to be a Christian. From the first there were four services a day. I seemed borne upon upon my prayers until it was as if in the very presence of the Master we studied the Book of life together. Blessings came on every side, souls were converted—among them my own little son. Thanks be to God. It was a good time—One good sister said, "we don't need anybody to hold our meeting but the pastor," and he thought that nothing helps so much as the presence of the spirit and prayers of brethren. See what came of Bro. Burress' seed.

Our Association was a glorious success. Rich in spirit and increased in contribution. May she still rise to higher heights. Our grand rally on the centennial work is to be held here at Kossuth, beginning on Thursday night before the 4th Sunday in October. Can't you come or send a hand? Bro. W. T. Lowrey is to lead it. We expect much help beside Bro. McComb and wife who have done so much good in Corinth.

Good-bye, I can't get to the end of this subject. God bless you. Your brother,

J. H. TAYLOR.

LOUISVILLE NOTES.

We ought to tell things that will help people and withhold that which will hurt them. For this reason I report that my field has just had a season of good things. Bro. J. J. W. Mathis preached in the four churches. He is remarkable for his bold way in preaching the gospel. He impresses the listener that he is not seeking popularity among men, but that he must account to God for his ministry. He preaches the same gospel that Christ and the apostles preached. He does not bolster it up with any "new methods." I fear God's servants are sometimes guilty of unbelief, in not believing that the gospel is the power and so introduce some "helps." Can anyone help the gospel? All must yield to the Holy Spirit or perish, but human methods do not change the heart. People are excited by them and rushed into the church under delusion. But when the spirit works he never deludes nor leaves his subject half worked up. Too many people are members now as the fruit of man's methods. Hence so many church trials and charges. Christ's methods work by love, purifies the heart and converts the soul.

Our meetings were void of excitement. Plain, pungent preaching and undemonstrative, with these results: Louisville edified and the church revived. The people are trying to do better and are better. There are good people here and will do much yet for the cause of Christ. Liberty revised and six received by baptism. These people need to improve their minds and I believe will improve it in the near future. Already steps have been taken to do it. It is much needed as many will bear me witness. Yockanookany received and six excellent girls received for baptism. This church has a live Sunday School and good superintendent in the person of J. W. Sanders. There is a fine future for this church. Thomastown blessed and three received for baptism and one by letter. At this church a man who has been under indictment, for the last three years for killing a man came forward to join the church, on a profession of faith. He joined because what else could the church do but receive him. "All manner of sin and blasphemy shall be forgiven unto men, but blasphemy against the Holy Spirit shall not be forgiven unto men." Substantial aid was given Bro. Mathis at each place. Long will live the memory of this pleasant month in the mind of the writer.

ABERDEEN ASSOCIATION.

Met this year with the church at Shannon on Friday morning before the second Sunday of October. At 11 o'clock Bro. J. L. Henderson preached the introductory sermon which was plain, practical and helpful. One notable feature, the house was full the first service. After the benediction the committee on hospitality took charge of delegates and visitors and in a very creditable manner assigned all to homes where we were the recipients of much kindness and consideration.

At 2:30 in the afternoon organization of the body was effected by the re-election of all the officers: Frank Souter, moderator; T. W. Fowler, clerk; J. W. Peck, treasurer.

The reading of letters from the various churches showed that revivals had been enjoyed in some localities, that the Sunday School interest was receiving considerable attention and that missions had by no means been neglected. Notwithstanding the terrible financial depression there had been no appreciable "falling off" in the contributions to missions and ministerial education. We were favored by the presence, as visitors, of the following brethren of the ministry: M. T. Martin, W. T. Lowrey, H. J. Vanlandingham, Luther Little and Bro. Pitts. In the discussions these brethren rendered efficient service and seemed to enjoy being with us. In connection with the Association Pastor Rogers had arranged for a series of meetings—Bro. Martin to do the preaching which was done at night in a plain, logical manner—so clear that all could understand. On Saturday morning the report on missions was made and discussed until time for adjournment. Bro.

Lowrey's address on the Centennial of Modern Missions was listened to throughout with wrapt attention. It contained much information and hence made a fine impression upon the large audience. In the afternoon Bro. Luther Little was heard in behalf of the Board of Ministerial Education. He gave us a splendid talk and took a collection for the Board amounting in subscription to one hundred and sixty-eight dollars. Much other work of routine character was taken up and disposed of in a highly satisfactory manner during Friday and Saturday.

The speakers were at the best and the spirit of the Lord was there. From 10 to 11 o'clock Bro. Martin, Hughey and Henderson discussed the Sunday School report. All insisted upon more thorough work in the Schools and clearer biblical teaching. The hour has slipped by pleasantly and profitably as the ushers are now bringing chairs and buggy cushions fill the every available space. The people from the town and regions round about were there to hear the words of God preach the glorious gospel.

Brother Lowrey and Cooper, A., did the preaching, one at the Baptist church and the other at the Presbyterian. How the people were instructed, stirred and strengthened only the Master can know.

In the afternoon and at night Bro. Martin did some solid preaching in which the large congregations were greatly interested. But little business remained over for Monday. The report on women's work encouraged those women who labor with us in the gospel and earnestly requested our Association Vice-President to meet with us in our annual gatherings.

Bro. W. L. Gideon, a promising member and minister of the Association for many years was not with us. Soon after the meeting of the body at Central Grove the Master called him to a higher and holier service. We missed his genial face, his fraternal hand-grip and his warm and tender prayers. "The workmen die but the work goes on." We are to meet next year with the church at Amory.

Hearts full of thanks go out to the good brethren and friends of Shannon who so kindly entertained and did so much every way for our comfort and convenience.

God bless them, every one.

Our dear Brother Moore is dangerously low. How we do love and pray for his recovery!

A. J. M.

Aberdeen, Miss., Oct. 13, '92.

HOME MISSIONS AND ENGLISH SPEAKING PEOPLE.

J. T. CHRISTIAN, D. D.

[CONCLUDED.]

With such things as these staring us in the face, to do less than heartily support our Home Mission work would be criminal negligence. We should strengthen the hands of our Home Mission Board that with alacrity it can enter every open door and stimulate our activities, for I not only believe that this spirit would stimulate our activities, but I believe that God has chosen the English speaking people to preach the gospel around the world. They have all the elements of strength to do so great a work. This will appear in several ways.

1. God has for ages had this people in the training school. For thirty years ready will and intelligence, dogged persistence, and wonderful inventive power the world has never seen the equal. And at the bottom of all this is the bed rock of morality that derives its immediate inspiration from the religion of Jesus Christ. Not democracy in America, but free Christianity in America, is the real key to her success. Morality based upon Christ is an unconquerable force, and would be a mighty power in a great missionary movement.

2. It promises to be a universal race. The American and the Englishman want territory. He will fight to obtain this, but that is not his normal ideal. The great idea of the English speaking race is colonization. This has met with successful motion in modern times. In 1770 this race numbered less than 6,000,000 souls. In 1790 Anglo-Saxons numbered less than 10,000,000. In 1890 they numbered 100,000,000 having multiplied nearly five fold in one hundred years. The expansion of this race has been no less remarkable than its multiplication. In one century the United States has increased its territory ten fold, while the enormous acquisition of territory by Great Britain, and chiefly in the last one hundred years, is wholly unparalleled in history. This mighty Anglo-Saxon race, though comprising only a fifth part of mankind, now rules more than one third of the earth's surface, and more than one fourth of its people.

It is not, however, a mere question of numbers. China can furnish the numbers. It is the greatest numbers, the most extensive territory and the highest civilization. All these things, I believe, will have their center in America. Of England, Franklin wrote, "That pretty island, compared to America, is but a stepping stone in a brook, scarce enough to keep a water to keep one's shoes dry." The ultimate glory of the Anglo-Saxon race, and of America in particular, is no day dream, but equally subject to the dry mathematical details of science. Mr. Darwin said: "There is apparently much truth in the belief that the wonderful progress of the United States, as well as the character of the people, are the results of natural selection; for the most energetic, restless, and courageous men from all parts of Europe have emigrated during the last ten or twelve generations to that great country and there succeeded hands." Looking at the distant future I do not think that the Rev. Mr. Zincke takes an exaggerated view when he says: "All other series of events, as that which resulted in the culture of mind in Greece, and that which resulted in the empire of Rome, only appear to have paragoned and value when reviewed in connection with the great stream of Anglo-Saxon emigration to the West."

If these statements are anywhere near the truth, the necessity that this race shall continue well grounded in the word of God cannot be overestimated.

The English promises to be a universal language. It would appear that God has always chosen some one language to be the vehicle of his thoughts. When mankind was in its cradle and he desired that the law should be the school master that would prepare the world for the coming Christ He spoke in the pictorial Hebrew. When it was necessary that the gospel should have the widest publicity the Roman power extended the world around, and the Greek language was universal. Paul, the great missionary, under the protection of his Roman citizenship, could travel over the known world in comparative safety; and in the Greek language could make every man understand the wonderful works of God.

Thus will God make the power of the English speaking people to praise Him. He has tied the world together by the swift steamship that ploughs the ocean blue, and the steel rail of the iron horse. The swift message of the telegraph gives the nation a common sympathy by a common knowledge. And the ubiquitous Yankee gives a common language to the world.

This is not too much to hope nor to expect. Already "the English language, saturated with Christian ideas, gathering up into itself the best thoughts of all ages, is the greatest power of the world; at this moment affecting the destinies and moulding the character of half of the human race." Jacob Grimm, the German philologist, said of this language: "It seems chosen, like its people, to rule in future times in a still greater degree in all of the corners of the earth." The language of Shakespeare is to be the language of mankind; and this language shall extend its influence.

"Till the war drums throb no longer and the flags are furled in the Parliament of men, the Federation of the world."

From all of these considerations it would appear that the future of these English speaking people is assured. Herbert Spencer said of it: "One great result is, I think, tolerably clear. From biological truths it is to be inferred that the eventual mixture of the allied varieties of the Arya race, forming the population, will produce a more powerful type of man than has hitherto existed, and a type of man more plastic, more adaptable, more capable of undergoing the modifications needful for complete social life. I think, whatever difficulties they may have to surmount, and whatever tribulations they may have to pass through, the Americans may reasonably look forward to a time when they will have produced a civilization grander than any the world has known."

With all of these facts before us my conclusion is not far to reach. We must see to it that the English speaking people are rooted and grounded in the truth of the gospel of Jesus Christ and then kindle an enthusiasm in their hearts for the conversion of the world that will only be satisfied with preaching the gospel round and round this old world. I do not think it will be undue for me to say that I know none more capable of doing this than are the Baptists. I believe the highest type of Christian manhood is a Baptist. And holding the truth, as we believe he does, it is his duty with a flaming torch to light up every dark place of earth.

ABOUT MISSISSIPPI COLLEGE.

EDITOR RECORD:—In the discussion of the college question, what I need to do above everything else is, to pray that we may not become blinded with prejudice, and that we should not lose sight of the great need of Christian fathers. In the language of another, I will say that "I have no friend to favor or enemy to punish." I am for Mississippi College and the integrity of the Baptist denomination in Mississippi.

I desire to notice two things in the article of Brother Hardy which appeared in THE RECORD of last week. First, he makes the statement that the question at the Meridian Convention was "decided by an almost unanimous vote, only four dissenting voices." I learn from the minutes of the convention—page 18—that ninety-six votes were recorded in the affirmative, and sixty-six in the negative. And to the motion of P. H. Lowrey to make the vote unanimous, there were four dissenting voices. I have no comment to offer upon this, further than to say, to avoid misleading some who are not better acquainted with the facts I would suggest that Brother Hardy examine the minutes and make the necessary correction.

Second, Brother Hardy says the question is "Res Adjudicata," and there is now no tribunal to hear the argument." In other words, the Supreme Court of the Baptist denomination of Mississippi has rendered its decision which is final and therefore the constitutionality of the removal of Mississippi College to Meridian cannot be questioned. But note on Bro. H. This same tribunal, from whose decision there can be no appeal, rendered a judgment in 1890, which if said action be "Res Adjudicata" makes the action of 1892 null and void, or if we hold that the decision of 1892 is "Res Adjudicata," then the action of 1890 is null and void, and the Baptist Convention never owned Mississippi College at all. The following extract is taken from the minutes of the fourteenth session of the Baptist State Convention which met in 1890: "Should the denomination fail to keep up a school on the property it reverts back to the trustees." This was the condition of acceptance, an act of the convention. Now it will be seen that the convention in agreeing that the property should revert back to the trustees if she does not keep up a school there on the property, is an agreement also, to do nothing else but keep up a school on the property, and that act it is "Res Adjudicata" precludes the idea of removal and prohibits an act of removal on the part of any subsequent convention, unless a subsequent convention has the power to rescind, or annul contracts made by a previous convention, then in that case the convention in 1893 can annul that which was done in 1892.

I have been careful to confine myself to the acts of the convention—as to the legal phase of the question I hope that the intelligence and piety of the Baptists of Mississippi will overrule and prevent a discussion of them before the tribunal that holds jurisdiction in such matters.

Fraternally,

J. R. SAMPLE.

PLEASE KEEP BEFORE THE PEOPLE.

RESOLUTIONS OF THE CENTENNIAL COMMITTEE OF THE SOUTHERN BAPTIST CONVENTION.

Adopted June 22, and 23, 1892.

Resolved, That it is the sense of this Committee that the words "Permanent Centennial Fund of \$250,000," as used in our last report to the Southern Baptist Convention, were not intended to designate an endowment fund to the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the Board for the benefit of their work, and the Boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

Resolved, That this Centennial Committee respectfully recommend to the Boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications and the denominational papers generally, to make clear to all our brethren that Centennial contributions may be either for the support and enlargement of the present work of the Boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Resolved, That the representatives of this Committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of His cause.

Richmond, Va.

SOUTH EASTERN ASSOCIATION.

This body held its last session with Macedonia church, twenty miles west of Citronelle, Ala.

We met on Saturday morning, and the introductory sermon was preached by Eld. D. B. Boothie. It was a strong sermon, showing that the chief work of the Association was the spread of the gospel in all the lands of the earth. The crowds were so great that many failed to get in the church. After the sermon we were dismissed for dinner, which was "on the ground," and this is the best way to have dinner at country meetings. We all enjoyed it. There was plenty and to spare. I soon met the brethren of the Association: Brethren Brannan, Thigpen, Brunson, Bothe, Harvard and Byrd—all of whom are old men, over sixty, except Bro. Brunson. To these men the Baptists owe all that has been done in that country.

They have borne the heat and burden of the day, laboring with their own hands for sustenance, and preaching the gospel without charge. God bless them.

The letters showed only three baptisms by all the churches, and only a small amount for missions. These churches have not been educated to give for missions, is the reason why no more has been done.

Your correspondent preached on Sunday at 11 o'clock to a large crowd under the shade of the trees. This was "the missionary sermon." After the sermon a collection for missions was taken, amounting to \$23.50 of which was sent to our Foreign Mission Board; the remainder was appropriated to their own field.

I enjoyed my visit to this Association. There are many choice spirits among these brethren. They need help in their work. Just how to give it, to them I am unable to say, but some way or other they must have it.

Bro. Kallen, of the Mobile Association, was with us, with whom I spent some pleasant hours.

On Monday evening, in the buggy with Brethren Kallen and Henderson (for you must know that this service was on foot) we started for Citronelle, a distance of twenty miles, where we arrived at 8 o'clock, but not so tired as our horse, Pete, who had pulled us all the way, except in the sand-beds, where we rolled out and walked.

With a good list of subscribers for THE RECORD, I boarded the train and was soon home, after having spent two weeks in the piney woods.

S. O. Y. RAY.

FROM BROTHER MATHIS.

DEAR RECORD:—After an absence of more than seven months from my work, I am here again for the purpose of setting forward the work of Christ as the Lord may help me so to do. I do not take up the work where I laid it down, for Bro. A. S. Smith, now of Roanoke, Va., whom I secured through Bro. J. A. Broadus, came the first of June and for three months did a very fine work, adding eight or nine to the church, five of whom were baptized. The condition of my field is good, and prospects are encouraging.

Four of the seven months just passed were given in seeking the restoration to health of an afflicted wife, whom "our Father" was pleased to release from suffering, by death, May 31, 6:20 p. m. The last three months were given partly to Record field work, partly (five weeks) to helping pastors in meetings, and a few days to rest; attending in the meantime our—the Gulf Coast—Association and the State Convention. The territory passed over in the interest of the paper was that along the M. & O. R. R. south of Meridian, the coast between Mobile and New Orleans, and the N. O. & N. E. R. R. from New Orleans to Meridian.

OUR RECEPTION.

Was most cordial everywhere. Indeed, we felt unworthy the kindness shown us, and this was especially true in some instances. God be praised for practical kindness and Christian sympathy—an illustration, rather a demonstration of the reigning Christ in the hearts of men.

PREACHING.

During the last three months I preached between sixty and seventy sermons, but as others will write of the meetings, I will not.

OBSERVATIONS.

I observed great destitution in much of the territory between Meridian and Mobile, as also between Meridian and New Orleans; especially in the country away from the railroads. This fact, by the way, might have been made a strong point in favor of the removal of the college to Meridian, for the ministerial students can easily reach these destitute places from Meridian without loss of time in school, whereas they could not from Clinton.

From my early childhood I had heard of "hard times," but this time it (they) must have come, for one man had "put on brakes" on chewing tobacco and two on drinking—coffee, and very many more on pastoral support, benevolent causes, etc. But, be it said to their credit, for much of it is to their "credit," and in a few instances a very long "credit," our people are coming to feel more and more the necessity of taking and reading their State paper.

I observed also that "our" people are very much "mixed" as to religion and politics. One party religion, nine politics. I remembered to have heard when a boy—just after the war between the States and while the war blood was still hot, of a Baptist minister who was on a mission tour, and who always answered the question, "What are you?" jubilantly, "I am a Baptist minister." He believed it best to not locate himself politically.

So just now I am profoundly convinced that, in most cases at least, the preacher of righteousness had better, in view of the exigencies of the times, reply as above, "I am a Baptist minister," etc. Not for fear of personal danger, nor that, for the most part, because I would have the ministry less political, but that as "examples to the flock," 1 Pet. 5:3, we shall teach the people to be more religious, if not less political.

quickly the sun of life sets when once in the western sky! Six to nine years ago I held meetings in two of the churches above referred to, and was pastor of a third one, and in this short time marvelous changes have taken place. A few more sixes and nines and the "tale will be told" as to "who remain." God help His people to redeem the precious time as it flies.

You will pardon me in closing this already too long letter, to say that the last four weeks of meetings were spent with one pastor, W. H. Williams, of Louisville, Miss., who, by the way, is doing a good work, and is a good preacher and a good pastor, and being the full month with brethren I had known before, our social pleasures were greatly enhanced.

But with a brief reference to our Bay St. Louis church building, I will close. I found sympathy with, and will get help from most of the pastor whom I saw, and without an exception the ladies, whether organized into societies or not, promised help this fall. I am hopeful of having the frame work up and the weather boarding on by the end of the year. The following amounts have been received since last report:

W. H. Williams	\$1.00
Mrs. H. J. Donovan	.50
Miss Mary Hackett	.50
Eld. T. B. Harrell	1.00
Capt. Jno. Powell	10.00
W. B. Mathis	1.00
J. R. Rogers	.50
L. M. & A. Society	.50
O. H. B.	5.00
L. A. Duncan	5.00
Mrs. L. A. Duncan	2.00
Dr. O. F. Cawthorn	5.00
T. L. Wainwright	2.00
Scranton church	1.00
Total	\$41.50

Fraternally,
J. J. W. MATHIS.

Handsboro, Miss.

FROM CHINA.

DEAR RECORD:—Since writing to you two weeks ago there are some good things that have come about that I want to mention.

1. THE RECORD came alight by last mail, freighted with good news of the Convention at Meridian. I congratulate the Baptist of Mississippi on the removal of the college to Meridian. And especially do I congratulate all for the Christ-like spirit that characterized the whole discussion. And last and most of all I congratulate the Baptist and good people of Meridian that they are to have the college. I hope they will take good care of it and make it a great blessing to the city and a greater power for good to the State than it has ever been.

2. I have by good fortune gotten a green-back dollar which you will please put to my credit on THE RECORD account.

3. A week ago yesterday there were three baptisms at Shin Hing. And yesterday there were six baptisms here. There are quite a number of others interested. The great problem with us is, how can we take care of those who are joining our churches, seeing that they are scattered so badly. Three of those baptized yesterday are from the Kwong Sai province 250 miles west of here, one was from Suong Fa 60 miles north of here, one from near Swetow near 300 miles east of Canton, one from Hang Kong and one from Canton. We need a dozen more men to open missions in three other places to look after the opening interests in these sections of the country.

I am glad that Prof. Harris asked Mississippi for ten of the one hundred new missionaries. We ought to furnish that number and more too.

May the Lord bless THE RECORD and the editors and contributors. You are giving us a good paper. I thank you heartily.

Yours fraternally,
E. Z. SIMMONS.

Any church or churches needing a pastor—a first-class man, such as M. P. Lowrey of blessed memory held in the highest esteem as a preacher and pastor and who is well known by many others to be all that is said of him, will do well to correspond with Rev. A. P. Copeland, Coldwater, Miss. Such a man ought not to be allowed to go a single month without a pastoral charge, when so many of our churches are needing good pastors.

